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Huzoor ايده الله تعالىٰ بنصره العزيز took a pledge from Ansarullah during the Majlis Ansarullah UK 2023 Ijtema

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْکَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"I bear witness that there is none worthy of worship except Allah, He is one and has no partner. And I bear witness that Muhammadﷺ is His servant and messenger.

"I swear by Allah and proclaim that I will always endeavour to convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophetﷺ to the corners of the earth until my dying breath. And for the sake of fulfilling this most sacred obligation, I shall forever keep my life devoted to the service of Allah the Almighty and His Messengerﷺ. I shall give every possible sacrifice, no matter how heavy its burden, in order for the blessed flag of Islam to be raised aloft in every nation until the end of time.

"I also solemnly pledge to strive with unyielding conviction to protect and strengthen the institution of Khilafat until my last breath. And I shall always urge my progeny to remain firmly attached to Khilafat and to seek its blessings, so that Khilafat-e-Ahmadiyya may remain protected until the end of time. And so that, through the Ahmadiyya Muslim Community, the propagation of Islam may continue until the last day. And so that the flag of the Holy Prophet Muhammadﷺ may be raised far higher than any other flag in this world.

"O God, enable us to fulfil this pledge. Allah-humma Amin, Allah-humma Amin, Allah-humma Amin."

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HOLY QUR'AN

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ
عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ
﴿سورة البقرة:278﴾

Translation:

Surely, those who believe and do good deeds, and observe Prayer and pay the Zakat, shall have their reward from their Lord, and no fear shall come on them, nor shall they grieve

Commentary:

The verse points out that abstaining from interest and giving money in charity are highly righteous deeds and the righteous will have their reward with God. The verse also declares that in order to attain salvation (1) one must have true faith, and (2) do righteous deeds; and of the righteous deeds the verse singles out the two most important ones: firstly, the observance of Prayers, which pertains to the rights of God; and secondly, the giving of Zakah which pertains to the rights of men. The noble spirit underlying the commandment relating to Zakah runs counter to the evil spirit underlying the practice of giving and taking interest.

(The Holy Quran with English Translation and Commentary Volume 1 p.429)

The clause, and stand before Allah submissively, teaches that besides aiming to attain complete concentration in Prayers, the worshipper should observe three special injunctions: (1) he should refrain from speech, (2) he should stand motionless and refrain from making any unnecessary movement, and (3) his general attitude should be that of submissiveness, as lack of these is liable to adversely affect concentration and detract from the sanctity of worship.

(The Holy Quran with English Translation and Commentary Volume: 1 p. 382)

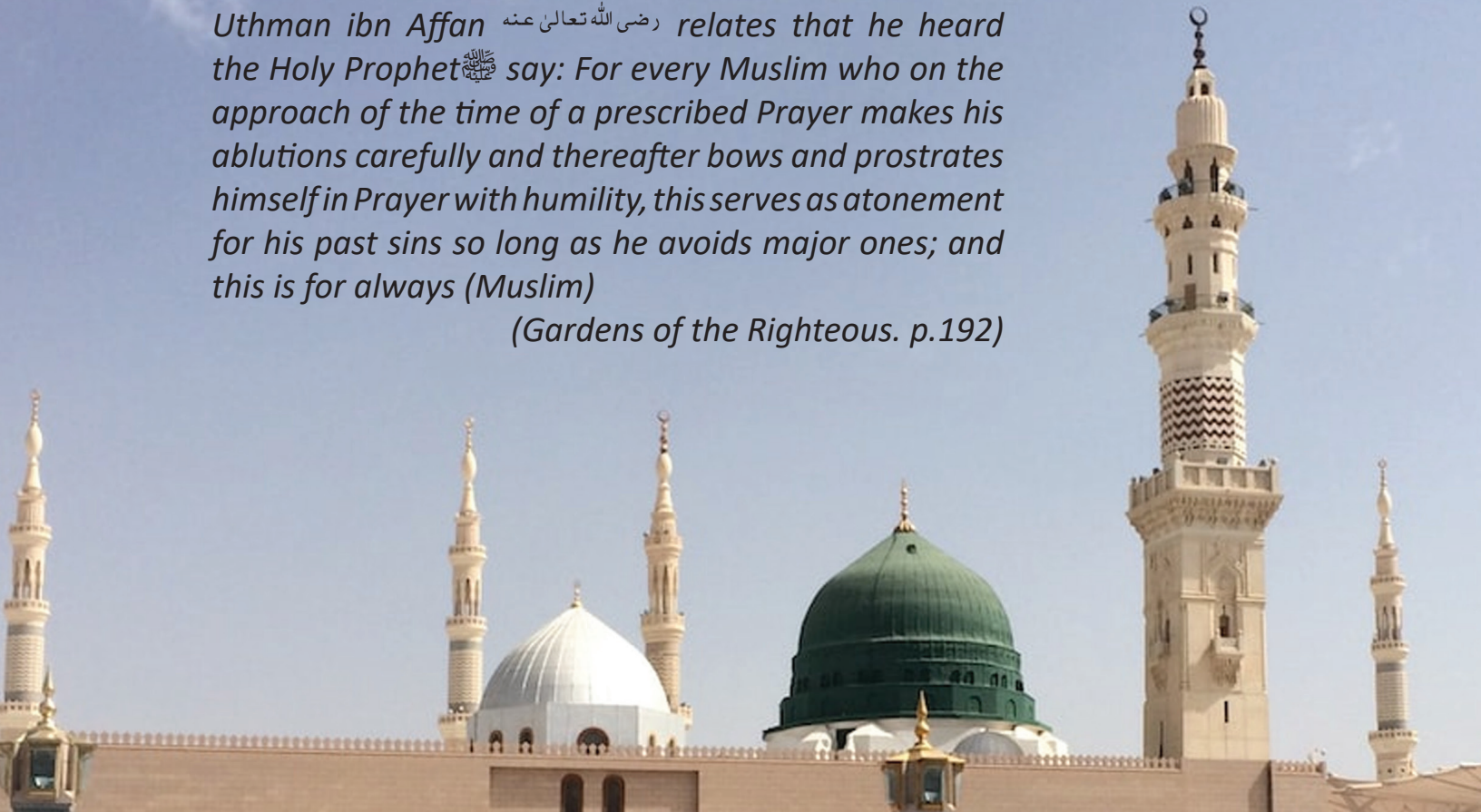
HADITH

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ:
مَا مِنِ امْرِئٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوْءَهَا وَخُشُوْعَهَا وَرُكُوْعَهَا، إِلَّا
كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوْبِ مَالَمْ يُؤْتِ كَبِيْرَةً وَذٰلِكَ الدَّهْرَ كُلَّهُ۔

(رواہ مسلم)

Translation:

Uthman ibn Affan رضی اللہ تعالیٰ عنہ relates that he heard the Holy Prophetﷺ say: For every Muslim who on the approach of the time of a prescribed Prayer makes his ablutions carefully and thereafter bows and prostrates himself in Prayer with humility, this serves as atonement for his past sins so long as he avoids major ones; and this is for always (Muslim)

(Gardens of the Righteous. p.192)

SO SAID THE PROMISED MESSIAH عليه السلام

Salat Protects from Sin:

Salat is an instrument for delivery from sin. It is a quality of the Salat that it makes a person secure against sin and vice. So seek a Salat of that type and try to make your Salat such. Salat is the soul of bounties. The grace of God Almighty is received through the Salat. Then observe it duly so that you might become heirs to the bounties of God Almighty.

[Malfuzat, vol. V, p. 126].

Prayer is an Antidote:

The thought of having committed a plethora of sins ought not to hold back a sinner from supplication. Prayer is an antidote. Ultimately, such a one will observe how prayers serve to foster within him an aversion towards vice. In the end, those steeped in sin who despair of the acceptance of prayer and do not seek recourse to repentance, lose faith in the Prophets and their effects.

[Malfuzat, vol. I, p. 4].

SPIRITUAL REFORMATION WILL OPEN THE DOORS FOR SPREADING ISLAM

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز Addresses Majlis Ansarullah UK 2023 Ijtema

From 6-8 October 2023, Majlis Ansarullah UK held their annual Ijtema at the Baitul Futuh Mosque complex in Morden, UK. Hazrat Amirul Momineen, Khalifatul Masih V, may Allah be his Helper, graced the Ijtema on the final day to formally conclude the event with an address.

At 16:07 local time, Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز arrived at the Ijtema site. Upon arrival, various groups of Ansar had the honour of having their photos taken with Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز. He then proceeded to the prayer hall of Baitul Futuh Mosque and led everyone in Zuhr and Asr prayers.

At 16:55, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز arrived at the Tahir Hall, and the formal proceedings of the final session of Majlis Ansarullah UK's national Ijtema commenced. Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز invited Hafiz Tayyib Ahmad Sahib to recite a portion of the Holy Quran. He recited the first five verses of Surah al-Jumu'ah and presented their English translation.

Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز then stood up, as did all those present, and took the Ansarullah pledge. Majlis Ansarullah USA and France, also holding their annual Ijtemas, joined the proceedings through a video link.

Subsequently, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز invited Munir Odeh Sahib to recite a qasidah. He presented couplets from an Arabic poem penned by the Promised Messiah علیہ السلام in honour of the Holy Prophet Muhammad ﷺ. Tommy Kallon Sahib provided the English translation of these couplets. After this, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز asked Umar Sharif Sahib to recite an Urdu poem, similarly composed by the Promised Messiah علیہ السلام, in praise of the Holy Prophet Muhammad ﷺ.

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز then invited Dr Ch. Ijaz Ur Rehman Sahib, Sadr Majlis Ansarullah UK, to present the Ijtema report. In his report, Sadr Sahib expressed profound gratitude to Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز for gracing the event and humbly requested his prayers. He further said the theme of the Ijtema, with Huzoor's ایدہ اللہ تعالیٰ بنصرہ العزیز permission, revolved around the "aims and objectives of the advent of the Promised Messiah علیہ السلام." The Ijtema, he reported, had been an enriching experience for all attendees, featuring Tahajjud along with other prayers, scholarly speeches, interactive panel discussions, educational exhibitions, and a blend of academic and sports competitions.

Qaid Sahib Amoomi Majlis Ansarullah UK was then called by Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز to announce the Alam-e-Inami prize for the best

majlis which Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز awarded to the winning qiadat of Dudley in the West Midlands, UK.

At 17:23, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز came to the podium and conveyed "Assalamu alaikum wa rahmatullah" and recited Tashahhud and Ta'awwuz. Hazrat Khalifatul Masih ایدہ اللہ تعالیٰ بنصرہ العزیز then said:

Ijtemas of Majlis Ansarullah UK, alongside those of the USA and France, are concurrently underway. MTA has unified all the Ahmadis across the world in such a way that they all participate in these events. And today, many Ansar from the UK as well as those around the world will be watching and listening to this event. Hence, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said, his words today are addressed to all of them. Hazrat Musleh-e-Maud رضی اللہ تعالیٰ عنہ, the founder of Majlis Ansarullah, once remarked during an address to the Ansar that the name "Ansarullah" (Helpers of Allah) was chosen with deliberate thought. The age of a Nasir signifies maturity. Consequently, it is imperative for every Nasir to serve the faith with the utmost dedication. This service not only pertains to financial sacrifice but also to various other facets of faith.

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said that, from a religious perspective, it is your responsibility to spend the maximum amount of your time in worship and in promoting and propagating the faith through your actions and preaching. This is so that, by observing your example, your children may also develop piety in them. Hence, every Nasir must increase his standard of worship and set an example for his progeny. The Holy Quran makes mention of Hazrat Ibrahim علیہ السلام, highlighting his persistent counsel to his offspring about the importance of God's worship. Hence, it is also the duty of Ansarullah to do so. This, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said, will result in the raining down of the blessings of Allah. And until this remains, Jamaat will continue to progress. Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said, if you truly aspire to safeguard your existence, the lives of your offspring, and the vitality of the Community, and if you aim to shield both yourself and your lineage from worldly impurities, it is imperative to introspectively evaluate the standards of your prayers and the remembrance of Allah [zikr-e-ilahi]. Otherwise, the slogan of Ansarullah would be a hollow slogan.

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said, we have pledged to the Promised Messiah علیہ السلام that we will establish the rule of Allah on earth and that we will give precedence to faith over worldly matters. We cannot fulfil this responsibility without acting on God's commandments. The Promised Messiah علیہ السلام said:

"Hence, take refuge with God Almighty and observe your Prayers with strict regularity. Sometimes people will only offer one Prayer, but remember that there is no concession in the matter of Prayer. Even the Prophets were not excused. It is recorded in a Hadith that a newly converted party of Muslims came to the Messenger of Allah, peace and blessings of Allah be upon him, and they asked to be granted relief from offering the daily Prayers.

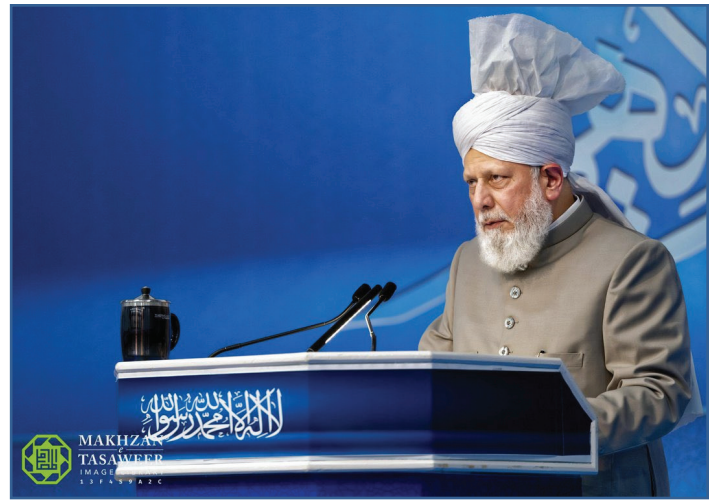
However, the Holy Prophetﷺ said: 'A religion bereft of action is no religion at all.' Never forget this point." (Malfuzat [English], Vol. 1, p. 264)

Hence, Huzoorایدہ اللہ تعالیٰ بنصرہ العزیز said, those who sometimes come to him and say that they usually pray but miss a prayer here and there should have grave concerns about their state. How will their children establish prayer if they do not do so themselves? If they then become corrupted, they will have no right to complain.

Huzoorایدہ اللہ تعالیٰ بنصرہ العزیز pointed out that there are individuals who engage in prayers yet indulge in immoral deeds and do not fulfil the rights of others. Their prayers are mere formalities, a mere ticking of boxes. Allah has declared that the prayers of such individuals are rejected, flung back at them, and become a source of their downfall. Consequently, prayers should be offered with sincere devotion, purely for the pleasure of Allah. It is these heartfelt prayers that truly bear fruit.

The Promised Messiahعلیہ السلام also said true prayers are Hasanat; they remove evil. He states: "Then, in the observance of prayer, one ought to strive to seek the benefits that are associated with it and keep in view the concept of goodness, or Ihsan. اِنَّ الْحَسَنٰتِ یُذْہِبْنَ السَّیِّاٰتِ That is to say, 'Good works drive away evil.' (Ch.11: V.115)

"Therefore, whilst aspiring to goodness and striving to attain the pleasures in prayer, one ought to supplicate that God enables one to observe the prayer that is characteristic of the truthful (Siddiqin) and of those who excel in good works (Muhsinin)."

"As mentioned, Allah the Exalted has stated: اِنَّ الْحَسَنٰتِ یُذْہِبْنَ السَّیِّاٰتِ and this means that good works or prayer drives away evil. In another instance, God Almighty states that prayer saves one from indecency and manifest evil. However, despite this, we observe that there are people who observe prayer yet still indulge in evil deeds. The response to this is that they

observe prayer, but not in its true spirit, nor with piety. [...] They only perform useless movements in the form of a custom and habit. Their soul is dead. Allah the Exalted has not described this as Hasanat [good works].

"In this verse, God has used the word Hasanat as opposed to As-Salat even though the two words mean one and the same thing. This is because God wishes to allude to the merit and beauty of prayer, which in its true form possesses within it a spirit of truth and the effects of divine grace. This form of prayer does indeed drive away evil. Prayer is not simply a process of sitting and standing." (Malfuzat [English], Vol. 1, pp. 159-161)

Thus, Huzoorایدہ اللہ تعالیٰ بنصرہ العزیز stated that it is these types of prayers that drive away the evil we need to offer. In this way, not only will we distance ourselves from vices, but we will also establish a connection with Allah the Almighty. Furthermore, we will become a means for our children to forge a bond with the Living God.

The Promised Messiahعلیہ السلام also states that:

"Unless a person is firmly rooted in Tawhid (Oneness of God), the love and greatness of Islam cannot be established within them." He further says, "Such a person cannot attain the pleasure and delight of Salat (prayer). The essence of the matter is that unless evil intentions, impure and foul schemes are completely annihilated, and until vanity and

arrogance are replaced with humility and meekness, one cannot be deemed a true servant of God." He adds, "For teaching perfect servitude, the best teacher and the most superior means is Salat itself." He asserts, "I reiterate to you that if you wish to establish a genuine bond with Allah the Almighty, become devoted to your prayers. Become so devoted that not only your body, not only your tongue, but the desires and passions of your soul become entirely immersed in Salat."

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said, this is what every Nasir needs to prioritise. If our prayers are not according to what Allah requires, then our claim of being "Helpers of Allah" is futile. Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز added that members of Majlis Ansarullah should introspect in this regard and strengthen their bond with Allah. Only then will Allah the Almighty create circumstances that bring about revolutions.

The Promised Messiah علیہ السلام also said:

"Allah Almighty desires to make my community a model for others. […] Allah the Exalted loves a righteous person. Everyone ought to keep in mind the majesty of God, remain fearful, and remember that all people are the servants of God. Do not oppress or act harshly towards anyone. Do not deride another person. If even a single member of our community is evil, they defame us all." (Malfuzat [English], Vol. 1, p. 8)

He further stated:

"True fear of Allah demands that a person examine the degree to which his words and actions accord with one another. A person whose words and actions are at odds with one another should know that they shall incur the wrath of Allah. If one's heart is impure, it will never find favour in the sight of God no matter how pure one's words may be; in fact, this arouses the wrath of God. My community ought to realise that they have come to me so that I may sow the seed that transforms them into a fruitful tree. So, everyone ought to examine their selves to become cognisant of their inner and outwardly states. If, God-forbid, the hearts of my followers are not in harmony with their words, they shall not be met with a blessed end. Allah the Exalted does not care for a community with hollow hearts who make empty claims, for He is Self-Sufficient. The victory at Badr had already been prophesied, and there was every reason to believe that the Muslims would triumph. But the Holy Prophet, peace and blessings of Allah be upon him, continued to weep and pray to his Lord. Hazrat Abu Bakr Siddiq رضی اللہ تعالیٰ عنہ inquired as to the need for such fervent supplication when victory had already been promised. The Holy Prophet, peace and blessings of Allah be upon him, said, 'God is Self-Sufficient.' That is to say, perhaps hidden conditions lay beneath the surface of this divine promise." (Malfuzat [English], Vol. 1, p. 10)

Hence, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said, Ansar should always be concerned about this and develop such examples that always show the highest levels of worship. Their practical

demeanour should be exemplary, serving as role models for their spouses and offspring. Our mission should not be confined merely to guiding our kin but should encompass guiding the entire world towards Islam. Consequently, it is vital to regularly reflect upon and adhere to the teachings imparted by the Promised Messiahعلیہ السلام in our daily lives.

The Promised Messiahعلیہ السلام also said:

"If you desire to attain success in both worlds and seek to conquer the hearts of people, then strive to purify yourselves, make use of reason, and follow the guidance given in the Word of God. Reform yourselves and serve as an example for others by demonstrating sublime virtues. Then will you attain success." (Malfuzat [English], Vol. 1, p. 65)

Huzoorایدہ اللہ تعالیٰ بنصرہ العزیز emphasised that if we act on this, only then can we prove that we are not just making hollow claims. Moreover, it is vital to study the Holy Quran if we want to attain true Taqwa [righteousness]. This is one of the tasks of Ansar; to read, study, ponder over, and act upon the Holy Quran and then to propagate it to the world.

The Promised Messiahعلیہ السلام also said:

"Hence, remember that mere words and verbosity can be of no use until there is action. [...] If you desire to support and serve Islam, you must first adopt piety and purity yourselves, so that you may enter the resolute fortress of God's refuge. Then will you be granted the honour and right to offer this service. You can observe how weak the external strength of the Muslims has fallen. Other nations look towards them with abhorrence and contempt. If your inner force and strength of heart also weakens and withers away, then know that the end is nigh. Purify your souls so that they are imbued with spiritual power." (Malfuzat [English], Vol. 1, pp. 74-75)

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیزreiterated that the mission of serving Islam; raising the flag of the Holy Prophetﷺ in the world, and establishing Tawhid is an immense honour, and to attain this honour, one must inculcate Taqwa and righteousness. Huzoo ایدہ اللہ تعالیٰ بنصرہ العزیزsaid that although every Ahmadi has the duty to play a role after becoming Ahmadi to fulfil the mission of the Promised Messiahعلیہ السلام, Ansarullah should consider themselves the foremost addressees of this.

The Promised Messiahعلیہ السلام also said:

"The secret at the heart of this is that the present era is not an age of war and battle, but an era of the pen. Now when this is the case it ought to be remembered that righteousness is required in order for the gates of hidden truth and insight to be opened. Therefore, adopt righteousness because God Almighty states: اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ"Verily, Allah is with those who are righteous and those who do good." I cannot count the number of times these words have been revealed upon me. I have received this revelation in great abundance. If all we do is utter mere words, then remember that this brings no benefit. Victory demands righteousness. If victory is what you seek, then become righteous. [...] Hence, the important thing to consider is that we must improve in our morals and actions, and adopt righteousness, so that we may be conferred the grace of God's support and love. Then, with the help of God, each and every one of us is obliged to show no negligence in responding to these attacks. However, when responding, our intention must be for the glory of God Almighty to be manifested." (Malfuzat [English], Vol. 1, pp. 238-239)

Huzoorایدہ اللہ تعالیٰ بنصرہ العزیز said that, when we pledge to serve Islam, raise the flag of the Holy Prophetﷺ and establish Tawhid in the world, then imagine the concern and worry we should have to reform ourselves given this guidance. To what degree does this require us to beautify our prayers and worship and become role models for our families? We need to rectify our priorities to achieve this.

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said that last week (i.e., on 1 October 2023), he took a pledge from Khuddam-ul-Ahmadiyya. Initially, their work was mostly related to the service of humanity. However, with time, the task of raising the flag of Islam was also given to them. This, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said, is also the responsibility of Majlis Ansarullah; the Ansar are of an age of complete maturity. Hence, this is their greater responsibility. Ansar should understand the name that they have been given, i.e., that they are Allah's helpers. Hence, they should also fulfil this pledge.

Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز then asked the Ansar to stand up and repeat the following pledge:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْکَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"I bear witness that there is none worthy of worship except Allah, He is one and has no partner. And I bear witness that Muhammad ﷺ is His servant and messenger.

"I swear by Allah and proclaim that I will always endeavour to convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophet ﷺ to the corners of the earth until my dying breath. And for the sake of fulfilling this most sacred obligation, I shall forever keep my life devoted to the service of Allah the Almighty and His Messenger ﷺ. I shall give every possible sacrifice, no matter how heavy its burden, in order for the blessed flag of Islam to be raised aloft in every nation until the end of time.

"I also solemnly pledge to strive with unyielding conviction to protect and strengthen the institution of Khilafat until my last breath. And I shall always urge my progeny to remain firmly attached to Khilafat and to seek its blessings, so that Khilafat-e-Ahmadiyya may remain protected until the end of time. And so that, through the Ahmadiyya Muslim Community, the propagation of Islam may continue until the last day. And so that the flag of the Holy Prophet Muhammad ﷺ may be raised far higher than any other flag in this world.

"O God, enable us to fulfil this pledge. Allah-humma Amin, Allah-humma Amin, Allah-humma Amin."

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز repeated the pledge in Urdu and English and prayed that Allah the Exalted may enable all to fulfil this pledge and consistently focus on its tenets. Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز then led everyone in silent prayer, after which he announced this year's Ijtema attendance and drew the attention of Majlis Ansarullah towards improving it. Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز then proceeded to the Baitul Futuh Mosque to lead the Maghrib and Isha prayers before departing for Islamabad.

PIONEERS
OF THE PAST

The Medical Titans of the Islamic Era

(Mirza Tahir Ahmed (Ph.D) & Noman Hassan (MBBS)

The Islamic Golden Age, spanning from the 8th to the 14th century, is often celebrated as a period of immense intellectual and cultural growth. Amidst this flourishing era, the contributions to medicine stand particularly resplendent. A plethora of scholars and pioneers pushed the boundaries of understanding, laying the foundation for much of today's medical knowledge. The precursors to modern medical trials the history of medical research and trials is rich and spans various cultures and eras. The Randomized Controlled Trial (RCT) is a critical tool in modern medical research. It's a type of scientific experiment that aims to reduce bias when testing new treatments. Participants are randomly assigned to either the experimental group (receiving the treatment) or the control group (receiving a placebo or standard treatment). The outcomes from these groups are then compared to determine the effectiveness of the new treatment.

Now, when looking at the precursors to the modern RCT, it's important to consider the contributions of various civilizations, including Islamic scholars.

Islamic Influences

Islamic medicine during the medieval period made significant contributions to the development of medical knowledge and practice. Islamic scholars inherited medical knowledge from ancient civilizations such as Greece and India, and they expanded upon it, blending empirical observations with theoretical knowledge.

Al-Razi (865-925 CE)

One of the most prominent figures in Islamic medicine is Al-Razi, also known as Rhazes in the Western world. He was an influential physician, alchemist, and philosopher. He believed in the importance of empirical evidence and observation, which are foundational principles of modern scientific methodology.

Kitab al-Hawi

One of Al-Razi's most notable works is the "Kitab al-Hawi," which can be translated as the "Comprehensive Book." This encyclopedia of medicine contains a vast amount of information, including observations from Al-Razi's own clinical practice and the medical knowledge of his time. He would often record patient symptoms, the treatments applied, and their outcomes. This systematic approach towards patient care and observation can be seen as an early form of clinical research.

Al-Razi's emphasis on empirical observation and his systematic recording of patient outcomes laid the groundwork for the development of modern clinical trials. While the exact methodologies have evolved significantly since his time, the principles of observation, empirical evidence, and systematic recording remain at the heart of modern medical research.

So, in summary, while RCTs, as we know them today, were developed much later, the foundational principles of observation, experimentation, and recording outcomes can be traced back to scholars like Al- Razi and the broader Islamic medical tradition. [1].

Heart: An Age-old Fascination

Throughout history, the human heart has been a symbol of emotions, life, and spirituality. But beyond its symbolic significance, the heart's physiological functions and complexities have intrigued scholars, physicians, and scientists across civilizations. Before the advent of modern medical imaging techniques like echocardiograms (which visualizes the heart using ultrasound) and MRIs (Magnetic Resonance Imaging that provides detailed images of the heart and its structures), scholars relied on observations, dissections, and theoretical knowledge to understand the heart.

Ibn al-Nafis (1213-1288 CE):

One of the most influential figures in cardiovascular understanding from the Islamic era is Ibn al-Nafis. He was a physician from Damascus and later practiced in Cairo.

Discovery of Pulmonary Circulation:

What makes Ibn al-Nafis particularly remarkable in the history of medicine is his description of pulmonary circulation. Before his work, the prevalent understanding of the heart and blood circulation was majorly influenced by the writings of the Greek physician Galen, who believed that blood passed directly between the heart's right and left ventricles through invisible pores.

However, Ibn al-Nafis challenged this notion. In his "Commentary on Anatomy in Avicenna's Canon," he described how the blood moves from the right side of the heart to the lungs, where it gets oxygenated, and then returns to the left side of the heart. This groundbreaking realization is recognized as the first accurate description of pulmonary circulation.

Challenging Earlier Beliefs:

The implications of Ibn al-Nafis' discovery were profound. Not onl did it correct a long-standing misconception about heart function and blood flow, but it also paved the way for future scholars and physicians to better understand the cardiovascular system. It would take several more centuries before his findings became widely accepted in Europe, especially with the works of scholars like William Harvey in the 17th century.

In conclusion, long before the technology we now take for granted, the heart's mysteries were being unravelled by keen observers and thinkers like Ibn al-Nafis. Their contributions laid foundational understandings for the modern study of cardiology and physiology. [2].

Ibn Sina (980-1037 CE) - Avicenna:

Ibn Sina, more commonly known in the West as Avicenna, is one of the most iconic figures

from this period. Born near Bukhara (now in modern-day Uzbekistan), Avicenna was a polymath who contributed too many fields, but his work in medicine stands out for its lasting impact.

The Canon of Medicine:

His magnum opus, “The Canon of Medicine” (al-Qanun fi’l-Tibb), is a monumental work that encapsulates the medical knowledge of his time. It’s a compilation of both his personal observations and findings as well as an integration of knowledge from prior scholars, especially from the Greek and Indian traditions.

Key features and impacts of “The Canon of Medicine”:

• Comprehensive Scope: The Canon was an encyclopedia of medicine, detailing various diseases, treatments, medicinal plants, and surgical techniques.

• Integration of Knowledge: Avicenna synthesized the medical wisdom from Greek sources like Galen and Hippocrates with insights from Indian medical texts, creating a more global perspective on health and medicine.

• Clinical Approach: Avicenna emphasized a systematic approach to diagnosis and treatment, underscoring the importance of observing clinical signs and symptoms.

• Long-lasting Influence: The Canon wasn’t just influential in the Islamic world. Translated into Latin in the 12th century, it became a reference text for medical studies in Europe for several hundred years. Many medieval European medical schools had it as a central part of their curriculum.

Anatomy and Surgery:

While “The Canon of Medicine” covered various aspects of medicine, it included detailed descriptions of human anatomy and surgical techniques. The careful observation and documentation by Avicenna and other scholars of the Islamic Golden Age paved the way for later advancements in the field of surgery and anatomical studies.

In conclusion, the pioneering work during the Islamic Golden Age, with figures like Avicenna at the forefront, played a crucial role in advancing medical knowledge. Their meticulous studies, comprehensive texts, and integrative approach laid foundational pillars for the evolution of modern medicine. [3]

Women in Islamic Medicine

The annals of Islamic history are adorned with the names of women who not only consumed knowledge but also contributed significantly to various academic and medical fields. Their roles underscore the inclusivity and vibrancy of the intellectual pursuits during the Islamic era.

Rufaydah Al Aslamiyyah:

Beyond being one of the earliest Muslim nurses and medical experts, Rufaydah’s tent stands as a testament to what could be considered the first-ever mobile hospital. Her legacy is not just limited to treatment. Rufaydah was passionate about education and played a pivotal role in educating Muslim women in medicine.

Banu Musa Sisters:

The 9th century witnessed the rise of the Banu Musa sisters: Maryam and her siblings. These Persian prodigies were not mere

scholars; they were proficient physicians and mathematicians. Their magnum opus, the "Kitab al-Marakib," is a comprehensive work that covers diverse subjects, from medicine to innovative mechanical inventions.

Mariam Al-Qibtiyya:

Mariam Al-Qibtiyya is a beacon of excellence from the era of the Fatimid Caliphate in Egypt. Reverberating in the grand halls and corridors, Mariam's name became synonymous with surgical brilliance. Renowned for her expertise in ophthalmology, she was particularly celebrated for her unmatched skill in cataract procedures.

Karima Al-Marwaziyya:

Originating from Marw, present-day Turkmenistan, Karima Al-Marwaziyya stands as another luminary in the field of ophthalmology. Her surgical techniques and methodologies left an indelible mark on the art of eye surgery, influencing future generations of ophthalmologists.

Fatima Al-Fihri:

While Fatima Al-Fihri's direct contributions to medicine might seem nebulous at first, her broader impact on the academic world is undeniably profound. She founded the University of Al Quaraouiyine in Fez, Morocco. This academic institution, apart from its vast curriculum, housed a distinguished medical school. It stands proud even today as the world's oldest continuously operating university.

In essence, the tapestry of Islamic medical history is interwoven with the contributions of these extraordinary women. Their stories shed light on a diverse and inclusive academic culture, and by recognizing their roles, we embrace a more holistic understanding of the intellectual heritage of the Islamic world. [4].

Quarantine and Public Health Insights

Quarantine, the practice of isolating individuals who might have been exposed to a contagious disease to prevent its spread, is a critical tool in modern public health. Interestingly, the concept can trace its roots back to Islamic teachings.

Islamic Foundations: The idea of containment and isolation during disease outbreaks is grounded in the teachings of Islam. The wisdom of Prophet Mohammad (Peace Be Upon Him) provides guidance in this aspect. He is reported to have said concerning plagues, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place." This advice underscores the importance of containment, which is the essence of quarantine.

Relevance Today:

The ancient wisdom from Islamic teachings about containment during outbreaks was particularly poignant during the recent COVID-19 pandemic. As countries around the world grappled with the rapid spread of the virus, many implemented quarantine measures, drawing upon this age-old principle. By isolating confirmed and suspected cases, as well as restricting travel, nations aimed to control the spread of the virus and protect public health.

In summary, while the formalized system of quarantine and public health measures have evolved over the centuries with advancements in medical knowledge, the foundational concept of containment during outbreaks finds resonance in early Islamic teachings. This historical perspective offers a compelling example of how ancient wisdom can remain starkly relevant in contemporary times.

Conclusion:

The "Islamic Golden Age," typically spanning the 8th to the 14th century, was a period marked by extensive intellectual, cultural, and scientific growth within the Islamic world. During this era, scholars from various disciplines, including

medicine, astronomy, mathematics, and more, congregated in major centers of learning, such as Baghdad's House of Wisdom.

Time of Action and Discovery: Based on our previous discussions, it's evident that the Islamic Golden Age wasn't just about philosophical musings or theoretical knowledge. Instead, it was characterized by practical applications, hands-on research, and tangible advancements. For instance, as previously discussed, the rudimentary concepts of clinical trials, anatomical studies, surgical techniques, and public health measures can be traced back to scholars of this era.

Vast Contributions in Medicine: Our discussion has illuminated the varied and profound contributions of Islamic scholars in the field of medicine. From Al-Razi's observational studies to Ibn Sina's "The Canon of Medicine," and from Ibn al-Nafis's discoveries about the circulatory system to the medical insights of prominent female scholars, the achievements are both diverse and impactful.

Canadian Islamic Heritage Month: Canadian Islamic Heritage Month, recognized in October, is a time dedicated to celebrating the contributions and history of Muslims in Canada. Established by the Canadian Parliament in 2007, it promotes an understanding of Islam and highlights the achievements of the Muslim community in various fields. Through events and activities, it aims to foster inclusivity and dispel misconceptions about Islam in Canada.

Celebration and Dissemination: By celebrating these tales of innovation and disseminating this knowledge, we can ensure that the legacies of these scholars are not forgotten. Moreover, in the broader context, acknowledging these contributions is vital for promoting intercultural understanding and highlighting the interconnectedness of human civilization.

In essence, the conclusion underscores the profound influence of the Islamic Golden Age on modern medicine and emphasizes the importance of recognizing and celebrating these achievements, especially during occasions like Canadian Islamic Heritage Month.

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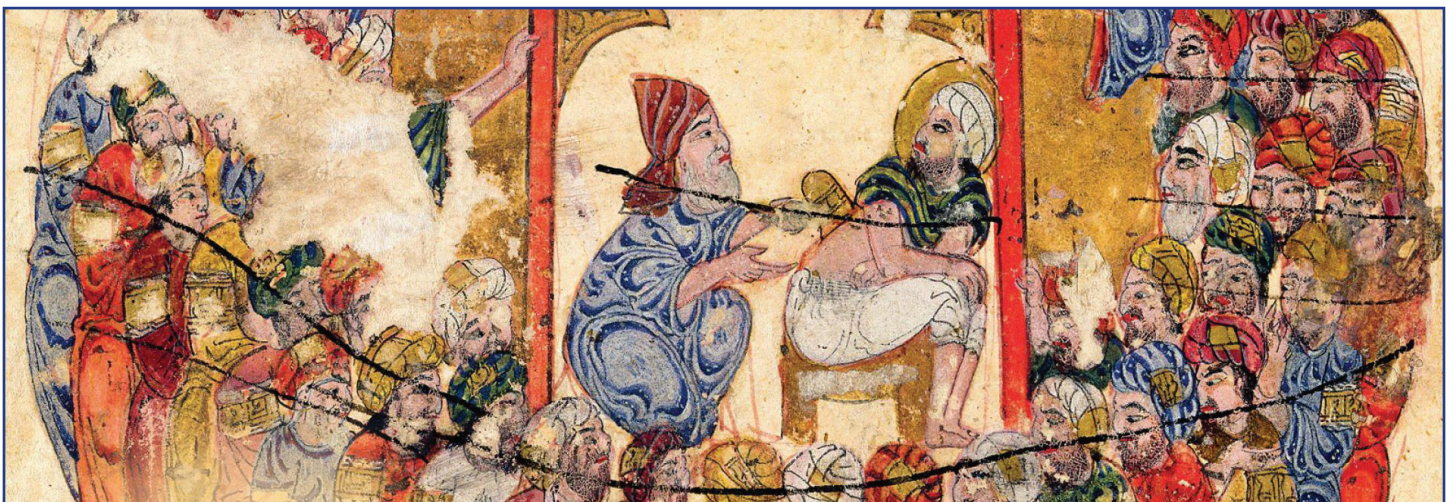
MURAQABAH AND MEDITATION

(Alhakam 19 Aug 2022)

Someone asked Hazrat Amirul Momineen, Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز about muraqabah and the teachings and methods of the Promised Messiah علیہ السلام regarding it. Huzoor-e-Anwar ایدہ اللہ تعالیٰ بنصرہ العزیز, in his letter dated 13 June 2021, provided the following guidance on this issue:

"Muraqabah generally denotes watchfulness, focusing, and pondering over one's actions. This is a habit found in animals as well as humans. Hence, the Promised Messiah as says about Hazrat Junaid رحمہ اللہ تعالیٰ that he used to say, he had learned muraqabah from a cat. (Malfuzat [Urdu], Vol. IV, 2016, p. 147)

"Although Muslim saints and Sufis have especially occupied themselves with the method of muraqabah, it also appears in religions other than Islam, albeit in their particular ways. Hence, Hazrat Khalifatul Masih II رضی اللہ تعالیٰ عنہ, writes with reference to Encyclopaedia Britannica about the Essene sect of the Jews, who have also been referred to as [a branch of the] Pharisees, that they used to fast, live pure lives and predict future events. They also used to perform muraqabah [i.e. meditation] at the time of worship so that their souls may be connected with the Heavenly Father. (Tafsir-e-Kabir, Vol. IV, p. 384, column no. 2)"The main purpose of Islamic worship is to create a close relationship between man and God. Hence, the Holy Prophet صلی اللہ علیہ وسلم defined ihsan in response to an individual's question and said:

أَنْ تَعْبُدَ اللّٰهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"'[Ihsan is] to worship Allah as if you see Him, and if you do not achieve this state, then at least that Allah sees you.' (Sahih Bukhari, Kitab al-Iman, Babu Su'ali Jibrila n-Nabiyy صلی اللہ علیہ وسلم [...]) "These two states of worship are forms of muraqabah. Thus, Hazrat Musleh-e-Maud رضی اللہ تعالیٰ عنہ while describing the wisdom behind salat, says:''In fact, salat teaches us that three things, namely cooperation with others, preaching or admonishing and muraqabah, are necessary for the perfection of the human soul. The substitute for muraqabah are the silent prayers [salat], the intensity of which one can increase to suit one's taste.' (Daily Al Fazl, Qadian, 5 September 1936, p. 4)"Explaining the method of muraqabah and its benefits, Hazrat Musleh-e-Maud رضی اللہ تعالیٰ عنہ says: "We have a situation in our country in which people jump from one idea to another, then to another and then to yet another as a monkey jumps about trees. This applies to all aspects of life. There is a lack of determination. For this reason, the most excellent teachings of the Holy Quran and the Hadith are not internalised by them, as they quickly jump from them and move on. (The Holy Prophet صلی اللہ علیہ وسلم said muraqabah was the treatment for this. The Sufis have developed some practical methods for its implementation, but who cares about it in this material age!) [...] Muslim preachers have also not utilised this treatment i.e. internalising the teachings of the Quran and the Hadith related

to these matters, which is also called muraqabah and repeatedly preaching them to the people. Rather, instead of admonishing people that their morals should be reformed, all that is said is 'Observe the salat and fasting, perform prostrations like this, use cleansing stones [or toilet paper] like that; your act of using the stones cannot be correct unless you perform certain movements with the stone at least seven times etc. etc.' In short, the emphasis is placed on the outer form or the rituals, and the real lesson behind these commands is completely ignored.' (Anwar-ul-'Ulum, Vol. 24, p. 515)
"While advising the members of the Jamaat regarding muraqabah, Huzoor رضی اللہ تعالیٰ عنہ said:
"'You should also develop the habit of quietly spending some time every day in the remembrance of Allah [zikr-e-ilahi] and performing muraqabah. By zikr-e-ilahi' I mean setting aside some time daily in addition to the daily salat etc. even if it is only five minutes in the beginning. [This time should be utilised] to sit quietly in solitude and to do tasbih and tahmid by repeating, for example, SubhanAllah, Alhamdulillah, Allahuakbar and similarly other attributes of Allah and reflecting over them.
"'Muraqabah means to sit in solitude for some time daily and take account of one's own self and to see what mistakes one has committed; whether one can distance oneself from them or not, if one can, why one has not done so, if one cannot, what are the reasons and what can be the solution. Then, moving forward, one can think about the reformation of one's loved ones and neighbours. Also, what are the effective sources of preaching, what are the obstacles and how can they be removed? The result of this kind of self-analysis should be written down in form of a diary and this process should then be expanded.
"'If the habit of zikr-e-ilahi and muraqabah is inculcated in this manner, it will certainly grow one's spirituality, sharpen the intellect and increase one's ability to ponder over and act upon the instructions and addresses of the Imam-e-Waqt [the Khalifa]. Such a person would gradually become a spiritual doctor and a reformer for the world in a limited way.' (Anwar-ul-'Ulum, Vol. 23, pp. 61–62)"The Promised Messiah علیہ السلام explained the true method of muraqabah and its benefits to his followers and stated:
"'Be devoted to Allah the Exalted with all your body, mind and spirit. Then God Almighty will automatically become the Protector, Helper and Guardian of all of you. All of man's faculties — eyes, ears, heart, mind, hands and feet — should be devoted to Allah as one unit. There should be no disagreement between them. Therein lie all the successes and victories. This is the real muraqabah. This is what creates warmth in the heart and spirituality. And perfect faith is attained through this.' (Malfuzat [Urdu], Vol. V, 2016, p. 320)"

1ST FAZL-E-UMAR MASTERS 40 PLUS INTERNATIONAL T20 CRICKET TOURNAMENT

Report by: Akbar Bhatti, Qaid Zahanat wa Sehat-e-Jismani)

Introduction

In an earnest endeavor to promote physical well-being, camaraderie, and active participation within our Majlis, the Zahanat wa Sehat-e-Jismani (Health and Fitness) department of Majlis Ansarullah Canada embarked on a remarkable journey - the "1st Fazl-e-Umar Masters 40 Plus International T20 Cricket Tournament." This event was held with the gracious approval and guidance of Syedna Hazrat Khalifatul-Masih V (AA), symbolizing our collective commitment to well-being and unity within the community.

Inspirational Words

Hazrat Mirza Bashiruddin Mahmud Ahmad رضی اللہ تعالی عنہ, the second Khalifa of the Promised Messiahعلیہ السلام and affectionately known as Fazl-e-Umar, once shared these profound words: "Physical health is a blessing from Allah, and it is our duty to take care of our bodies. Exercise regularly, eat nutritious food, and maintain a balanced lifestyle to ensure good physical health." Considering this wisdom, Majlis Ansarullah meticulously organized this cricket extravaganza.

Dates and Venue

Set against the backdrop of King City Grounds, the tournament unfolded on the vibrant days of August 21- 22, 2023. This timing was carefully chosen, coinciding with the National Ansarullah Ijtema.

Planning and Dedication

The preparations for this grand event commenced several months in advance, orchestrated under the capable guidance of Qaid Sahib Zahanat wa Sehat e Jismani. A dedicated team of over 25 Nazim-e-Aala, Naibeen Nazim-e-Aala, and Nazmeen worked tirelessly, day and night, across various departments. Their responsibilities ranged from scheduling and scoring apps to sponsorships, prizes, banners, logistics, first aid (physiotherapy), transportation, equipment, stalls, setup, windup, food preparation, accommodation, cleanliness, team coordination, publicity, umpiring, ground coordination, live streaming, and photography.

Participant Teams

A total of 12 teams enthusiastically

participated, demonstrating their unwavering commitment to the tournament's spirit. These teams included five Majlis Ansarullah Canada teams, one Majlis Ansarullah USA team, and six teams from outside of the Jamaat, all with members aged 40 and above:

1. MAC Peace Village Muqami
2. MAC Vaughan
3. MAC Brampton
4. MAC Halton Niagara & Western Ontario
5. MAC Northern Ontario
6. Majlis Ansarullah USA
7. Canadian Seniors Cricket Association (CSCA)
8. Cricket Canada Masters Council-A (CCMC-A)
9. Cricket Canada Masters Council-B (CCMC-B)
10. Victorious Cricket Club (VCC)
11. LJM Lions
12. Gerrard 11 (G11)

Financial Support

To ensure the success of this event, a participation fee of $1200 was collected from each team. Additionally, generous sponsorships contributed a total of $16,500, demonstrating the business community's dedication to this noble cause.

The Event Unfolds

The tournament comprised 19 thrilling matches over two action-packed days. A total of 161 players showcased their skills, resulting in 4518 runs, 180 wickets, 75 catches, and much more. The matches on Ground A were streamed live in high definition and recorded, allowing a broader audience to enjoy the spectacle. Live scoring was efficiently managed through cricclubs.com, accessible via ansar.ca.

Nourishing the Body and Soul

The event thoughtfully provided a nourishing breakfast and lunch on both days for all players and spectators, ensuring everyone was fueled and invigorated.

Special Dinner

A highlight of the first day was the special dinner hosted by Majlis Ansarullah Canada for all players and esteemed sponsors. It was an occasion to honour the Man of the Match awardees and express gratitude to the sponsors. The presence of Respected Ameer Sahib Canada and Respected Sadr Sahib Ansarullah Canada underscored the event's significance, emphasizing the community's commitment to promoting a balanced and active lifestyle.

Champion's Crown

The final match witnessed a fierce battle between G11 and CCMC-A, with CCMC-A emerging victorious by 7 wickets, securing the championship title for the Fazl-e-Umar T20 Cricket Tournament.

Closing Prayer

The tournament concluded with a serene closing silent prayer led by Abdul Hameed Waraich Sahib, Sadr Majlis Ansarullah Canada. This momentous event left indelible memories and strengthened the bonds of togetherness among the members of the Senior Cricket community.

Conclusion

The "Fazl-e-Umar Masters 40 Plus International T20 Cricket Tournament" showcased the Ansarullah community's dedication to health, fitness, unity, and camaraderie. It embodied the spiritual values that define Majlis Ansarullah. This event stands as a testament to our commitment to holistic well-being, fostering strong bonds, and spreading a message of love and harmony to the wider world.